



Voice of Jagadguru

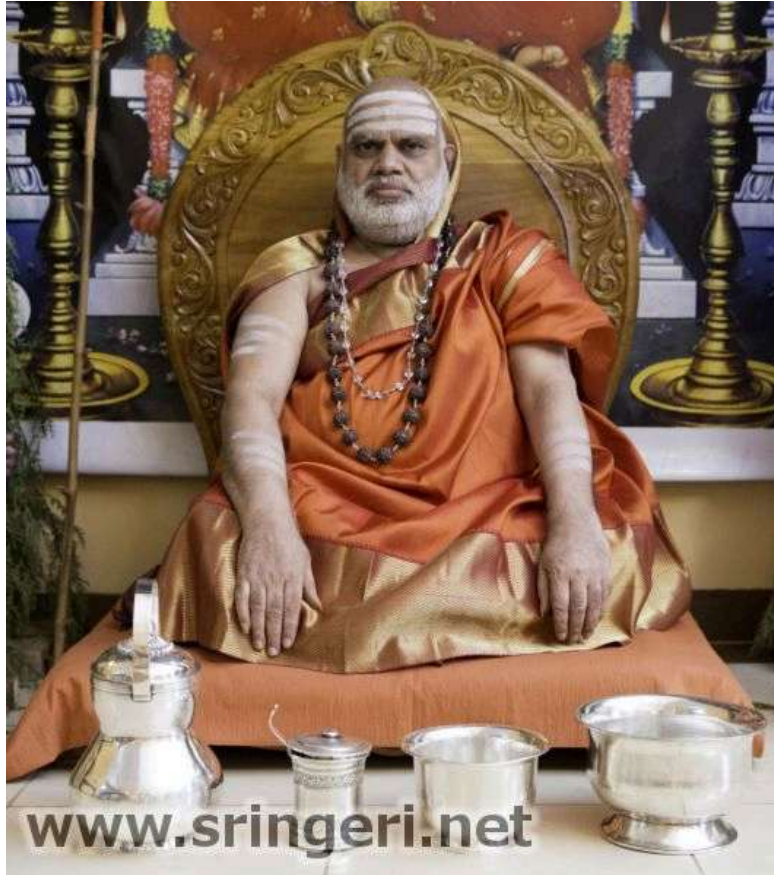
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THE 71ST VARDHANTI OF JAGADGURU SHANKARACARYAR HIS HOLINESS
MAHASANNIDHANAM SRI SRI SRI BHARATI TIRTHA MAHASWAMI-JI



AN INCOMPARABLE YOGI

SPECIAL SOUVENIR- 2

Our humble pranams at the lotus feet of Jagadguru Śankarācārya Mahāsannidhānam His Holiness Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji. By the grace and blessings of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi-ji.

(saṁkṣēpa rāmāyaṇa slokas with meaning given in this special divine occasion in our special souvenir)

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi-ji



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गते तु भरते श्रीमान् सत्यसन्धो जितेन्द्रियः ॥1.1.39॥
 रामस्तु पुनरालक्ष्य नागरस्य जनस्य च ।
 तत्रागमनमेकाग्रो दण्डकान्प्रविवेश ह ॥1.1.40॥
 gate tu bharate śrīmān satyasandho jītendriyaḥ
 ॥1.1.39॥
 rāmastu punarālakṣya nāgarasya janasya ca |
 tatrāgamanamekāgro daṇḍakānpraviveśa ha
 ॥1.1.40॥

भरते when Bharata, गते तु had gone, श्रीमान् one possessing brightness, सत्यसन्धः steadfast in his vows, जितेन्द्रियः conquered the senses, रामः तु Rama, नागरस्य जनस्य च of city dwelling citizens', पुनः again, तत्र in that Chitrakuta mountain, आगमनम् arrival, आलक्ष्य perceiving, एकाग्रः with undivided concentration of mind and resoluteness (to fulfill the promise given to his father), दण्डकान् Dandaka forest, प्रविवेश ह entered.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tirtha Mahāswāmiji's Anhika Darshanam

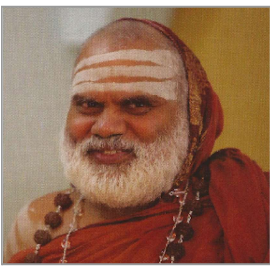
on 59th Vardhanti day 1st April 2009.at Sringeri)

When Bharata departed, Sri Rama, a man of good fortune and steadfast in vows one who had conquered under control perceiving that the citizens from Ayodhya would arrive there, entered the Dandaka forest with single minded determination (so that there would not be breach of his promise).

प्रविश्य तु महारण्यं रामो राजीवलोचनः ।
 विराधं राक्षसं हत्वा शरभङ्गं ददर्श ह ॥1.1.41॥
 सुतीक्ष्णं चाप्यगस्त्यं च अगस्त्यभ्रातरं तथा ।
 praviśya tu mahāraṇyaṃ rāmo rājīvalocaṇaḥ |
 virādhaṃ rākṣasaṃ hatvā śarabhaṅgaṃ dadarśa ha ॥1.1.41॥
 sutikṣṇaṃ cāpyagastyāṃ ca agastyabhātaraṃ tathā |

राजीवलोचनः lotus eyed, रामः Rama, महारण्यम् dreary forest (Dandakaranya) प्रविश्य तु having entered, विराधम् Viradha, राक्षसम् Rakshasa, हत्वा after slaying, शरभङ्गम् sage Sarabhanga, सुतीक्ष्णं च also sage Sutikshna, अगस्त्यं च sage Agastya, तथा and, अगस्त्यभ्रातरं च brother of sage Agastya, ददर्श ह saw.

Having entered the dense forest Dandaka, Rama slew the demon Viradha and saw the sages Sarabhanga, Sutikshna and Agastya with his brother.



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अगस्त्यवचनाच्चैव जग्राहैन्द्रं शरासनम् ||1.1.42||

खड्गं च परमप्रीतस्तूणी चाक्षयसायकौ ।

agastyavacanāccaiva jagrāhaindraṃ śarāsanam ||1.1.42||

khadgaṃ ca paramapritastūṇī cākṣayasāyakau |



अगस्त्यवचनात् च एव as directed by sage Agastya, ऐन्द्रम् given by Indra, शरासनम् bow, खड्गं च a sword, अक्षयसायकौ inexhaustible arrows, तूणी च and quivers, परमप्रीतः extremely delighted, जग्राह received.

As directed by sage Agastya, Rama received with extreme delight a bow, a sword and quivers with inexhaustible arrows, given by Indra to Agastya (to be passed on to Rama).

वसतस्तस्य रामस्य वने वनचरैस्सह ।

ऋषयोऽभ्यागमन्सर्वे वधायासुररक्षसाम् ||1.1.43||

vasatstasya rāmasya vane vanacaraissaha |

ṛṣayo'bhyāgamansarve vadhāyāsurarakṣasām ||1.1.43||

तस्य रामस्य when Rama, वने in that forest (in the hermitage of sage Sarabhanga), वसतः was dwelling, सर्वे ऋषयः all the ascetics, वनचरैः सह along with those inhabiting the forest, असुररक्षसाम् asuras and rakshasas (seizing upon the lives), वधाय for destruction, अभ्यागमन् approached.

While Rama was dwelling in the forest (in the hermitage of sage Sarabhanga), all the ascetics along with others (sages) inhabiting the forest approached Rama requesting for the destruction of the asuras and rakshasas seizing upon their lives.

स तेषां प्रतिशुश्राव राक्षसानां तथा वने ||1.1.44||

प्रतिज्ञातश्च रामेण वधस्संयति रक्षसाम् ।

ऋषीणामग्निकल्पानां दण्डकारण्यवासिनाम् ||1.1.45||

sa teṣāṃ pratiśuśrāva rākṣasānāṃ tathā vane ||1.1.44||

pratijñātaśca rāmeṇa vadhassamyati rakṣasām |

ṛṣiṇāmagnikalpānāṃ daṇḍakāraṇyavāsinām ||1.1.45||

सः Rama, राक्षसानाम् for rakshasas (abode of), वने in that forest, तेषां to those ascetics, तथा that prayer, प्रतिशुश्राव assented, ऋषीणाम् of the ascetics, अग्निकल्पानाम् in lustre resembling flaming fire, दण्डकारण्यवासिनाम् inhabitants of Dandakaranya, संयति in the battle, रक्षसाम् of rakshasas, वधश्च slaying also, रामेण by Rama, प्रतिज्ञातः was promised.

Rama promised those ascetics, who resembled flaming fire in lustre living in Dandakaranya inhabited by rakshasas, to slay them.



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तेन तत्रैव वसता जनस्थाननिवासिनी ।
 विरूपिता शूर्पणखा राक्षसी कामरूपिणी ॥1.1.46॥
 tena tatraiva vasatā janasthānanivāsini |
 virūpitā śūrpaṅakhā rākṣasī kāmārūpiṇī ||1.1.46||

तत्रैव वसता while living in that place itself, तेन by Rama, जनस्थाननिवासिनी resident of Janasthana area (of Dandakaranya), कामरूपिणी capable of assuming any form at will, राक्षसी शूर्पणखा female demon Surpanakha, विरूपिता was deformed.

During his stay there a demon called Surpanakha living in Janasthana (resting place for the army of Ravana in Dandakaranya) and capable of assuming any form at will was rendered deformed by Lakshmana.

ततश्शूर्पणखावाक्यादुद्युक्तान्सर्वराक्षसान् ।
 खरं त्रिशिरसं चैव दूषणं चैव राक्षसम् ॥1.1.47॥
 निजघान वने रामस्तेषां चैव पदानुगान् ।
 tataśśūrpaṅkhāvākyādudyuktānsarvarākṣasān |
 kharaṃ trisirasam caiva dūṣaṇam caiva rākṣasam ||1.1.47||
 nijaghāna vane rāmasteṣāṃ caiva padānugān |

ततः thereafter, शूर्पणखावाक्यात् (instigated) by the words of Surpanakha, उद्युक्तान् ready for a battle, सर्वराक्षसान् all the rakshasas, खरम् एव Khara only, त्रिशिरसं च Trisira also, दूषणम् Dushana, राक्षसं च एव rakshasa also, तेषाम् their, पदानुगान् च एव followers also, रामः Rama, वने in the forest, निजघान killed.



Thereafter Rama killed all the rakshasas, Khara, Trisira, and Dushana with their followers in a battle who were instigated by Surpanakha's words.

वने तस्मिन्निवसता जनस्थाननिवासिनाम् ॥1.1.48॥
 रक्षसां निहतान्यासन्सहस्राणि चतुर्दश ।
 vane tasminnivasatā janasthānanivāsinaṃ ||1.1.48||
 rakṣasāṃ nihatānyāsansahasrāṇi caturdaśa |

तस्मिन् वने in that forest, निवसता by Rama who was living, जनस्थाननिवासिनाम् of the inhabitants of Janasthana, रक्षसाम् of rakshasas, चतुर्दशसहस्राणि fourteen thousand of them, निहतानि

आसन् were killed.

During his stay in that forest Rama killed fourteen thousand rakshasas who were inhabitants of Janasthana.

ततो ज्ञातिवधं श्रुत्वा रावणः क्रोधमूर्च्छितः ॥1.1.49॥



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सहायं वरयामास मारीचं नाम राक्षसम् ।

tato jñātivadhāṃ śrutvā rāvaṇaḥ krodhamūrchitaḥ ||1.1.49||

sahāyaṃ varayāmasa māricāṃ nāma rākṣasam |

ततः thereafter, रावणः Ravana, ज्ञातिवधम् slaughter of fellow rakshasas, श्रुत्वा having heard, क्रोधमूर्छितः became violent with anger, मारीचं नाम named Maricha, राक्षसम् rakshasa, सहायम् help, वरयामास sought for.



Having heard the slaughter of fellow rakshasa, Ravana became violent with anger and sought the help of a rakshasa named Maricha.

वार्यमाणस्सुबहुशो मारीचेन स रावणः ॥1.1.50॥

न विरोधो बलवता क्षमो रावण तेन ते ।

vāryamaṇassubahuśo māricena sa rāvaṇaḥ ||1.1.50||

na virodho balavatā kṣamo rāvaṇa tena te |

"रावण O Ravana, बलवता with that mighty and powerful (because of slaying of Khara etc. rakshasas), तेन with that Rama, विरोधः hostilities, ते to you, न क्षमः is not proper" in this way, मारीचेन by Maricha, सुबहुशः well in many ways, वार्यमाणः dissuaded, सः रावणः

that Ravana.

Maricha repeatedly dissuaded him saying, 'O Ravana It is not proper for you to enter into hostility with the mighty and powerful Rama'.

अनादृत्य तु तद्वाक्यं रावणः कालचोदितः ॥1.1.51॥

जगाम सह मारीचस्तस्याश्रमपदं तदा ।

anādr̥tya tu tadvākyaṃ rāvaṇaḥ kālacoditaḥ ||1.1.51||

jagāma saha māricastasyāśramapadaṃ tadā |

रावणः Ravana, कालचोदितः incited by destiny, तद्वाक्यम् those words, अनादृत्य तु disregarding, सहमारीचः followed by Maricha, तस्य आश्रमपदम् towards his hermitage, तदा then, जगाम went.

Disregarding his words Ravana incited by fate left for the hermitage of Rama along with Maricha.

तेन मायाविना दूरमपवाह्य नृपात्मजौ ॥1.1.52॥

जहार भार्या रामस्य गृध्रं हत्वा जटायुषम् ।

tena māyāvinā dūramapavāhya nṛpātmajau ||1.1.52||

jahāra bhāryāṃ rāmasya gṛdhraṃ hatvā jaṭāyuṣam |



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मायाविना by the deceitful, तेन by him (Maricha), नृपात्मजौ princes (Rama and Lakshmana), दूरम् far away, अपवाह्य drawing them away, जटायुषम् Jatayu, गृध्रम् vulture, हत्वा having killed, रामस्य Rama's, भार्याम् wife, Sita, जहार carried away.

He with the help of deceitful Maricha drew the princes (Rama and Lakshmana) far away from their hermitage abducted Sita the wife of Rama and slaughtered vulture Jatayu,

**गृध्रं च निहतं दृष्ट्वा हतां श्रुत्वा च मैथिलीम् ।।1.1.53।।
राघवश्शोकसन्तप्तो विललापाकुलेन्द्रियः ।
gr̥dhraṃ ca nihataṃ dr̥ṣṭvā hṛtām śrutvā ca maithilīm ।।1.1.53।।
rāghavaśśokasantapto vilalāpākulendriyaḥ ।**

राघवः Rama, निहतम् struck down, गृध्रम् eagle Jatayu, दृष्ट्वा having seen, मैथिलीम् the princess of Mithila, Sita, हताम् abducted, श्रुत्वा च having heard (from Jatayu), शोकसन्तप्तः distressed with grief, आकुलेन्द्रियः with obscured senses, विललाप bewailed.

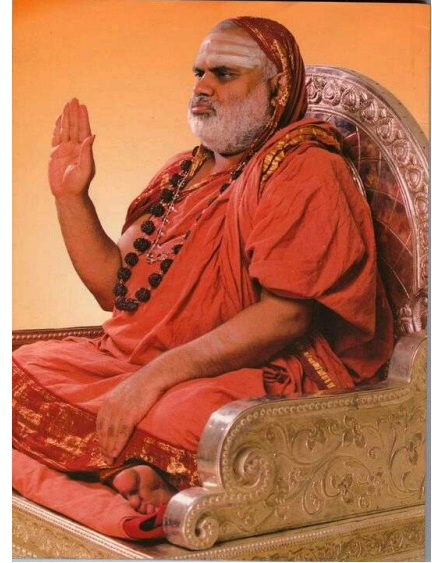
Having seen and heard from the eagle Jatayu struck down by Ravana that Sita had been abducted Rama bewailed, choked with tears his senses dulled by distress.

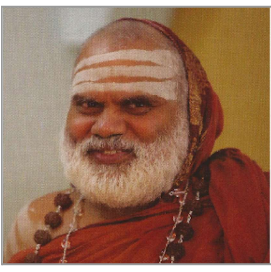
**ततस्तेनैव शोकेन गृध्रं दग्ध्वा जटायुषम् ।।1.1.54।।
मार्गमाणो वने सीतां राक्षसं सन्ददर्श ह ।
कबन्धनाम रूपेण विकृतं घोरदर्शनम् ।।1.1.55।।
tatastenaiva śokena gr̥dhraṃ dagdhvā jaṭāyuṣam
।।1.1.54।।
mārgamāṇo vane sītāṃ rākṣasaṃ sandadarśa ha ।
kabandhannāma rūpeṇa vikṛtaṃ ghoradarśanam ।।1.1.55।।**

तेनैव शोकेन pervaded by that sorrow, ततः then, गृध्रं जटायुषम् vulture Jatayu, दग्ध्वा having consigned to flames, वने in the forest, सीताम् Sita, मार्गमाणः wandering in search of, रूपेण in form, विकृतम् deformed, घोरदर्शनम् dreadful appearance, कबन्धनाम named Kabandha, राक्षसम् rakshasa, सन्ददर्श ह beheld.

Then he performed in the midst of tears the funeral rites of the vulture Jatayu. Wandering in search of Sita, he beheld a rakshasa named Kabandha who was dreadful, in deformed in appearance.

**तं निहत्य महाबाहुर्ददाह स्वर्गतश्च सः ।
स चास्य कथयामास शबरीं धर्मचारिणीम् ।।1.1.56।।
श्रमणीं धर्मनिपुणामभिगच्छेति राघव ।
taṃ nihatya mahābāhurdadāha svargataśca saḥ ।**



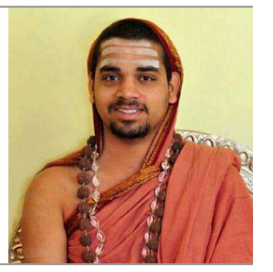


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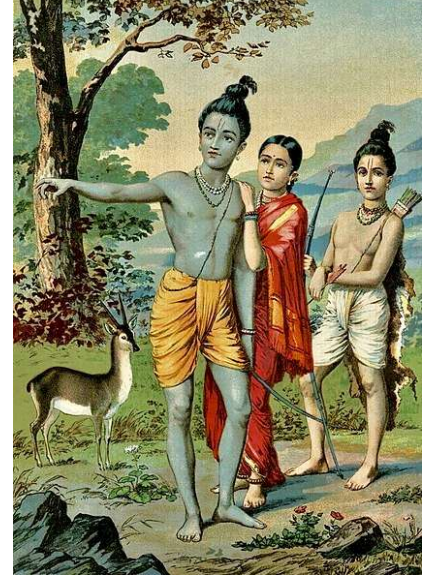
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**sa cāsya kathayāmāsa śabarīm dharmacāriṇīm ||1.1.56||
śramaṇīm dharmanipuṇāmabhiḡaccheti rāghava |**

महाबाहुः mighty armed Rama, तम् that Kabandha, निहत्य having killed, ददाह consigned him to flames, सः he (his soul), स्वर्गतश्च ascended heaven, स च Kabandha (while leaving for heavens), राघव O Raghava, धर्मचारिणीम् performing religious duties, धर्मनिपुणाम् proficient in practising austerities duties, श्रमणीम् female ascetic, शबरीम् belonging to Sabara community, अभिगच्छ visit her, अस्य to Rama, इति कथयामास informed.

Mightyarmed Rama, having killed Kabandha, consigned his body to flames. While leaving for heavens he informed him saying, 'O Raghava, there is a female ascetic in Sabara community, performing religious duties and proficient in practising austerities. You may visit her'.



**सोऽभ्यगच्छन्महातेजाशशबरीं शत्रुसूदनः ||1.1.57||
शबर्या पूजितस्सम्यग्रामो दशरथात्मजः |**

**so'bhyagacchanmahātejāśśabarīm śatrusūdanaḥ ||1.1.57||
śabaryā pūjitassamyagrāmo daśarathātmajāḥ |**

महातेजाः possessing great splendour, शत्रुसूदनः destroyer of enemies, सः he, शबरीम् towards Sabari, अभ्यगच्छत् had gone, दशरथात्मजः son of Dasaratha, रामः Rama, शबर्या by Sabari, सम्यक् duly, पूजितः worshipped.

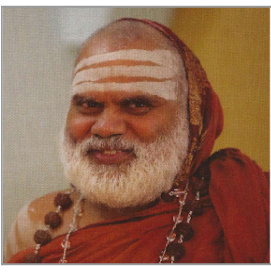
Rama son of Dasaratha, destroyer of enemies and possessing great splendour approached Sabari who duly worshipped him||

**पम्पातीरे हनुमता सङ्गतो वानरेण ह ||1.1.58||
हनुमद्वचनाच्चैव सुग्रीवेण समागतः |
pampātīre hanumatā saṅgato vānareṇa ha ||1.1.58||
hanumadvacanāccaiva sugrīveṇa samāgataḥ |**

पम्पातीरे on the bank of Pampa, वानरेण with a monkey, हनुमता named Hanuman, सङ्गतः ह was united, हनुमद्वचनात् on the advice of Hanuman, सुग्रीवेण चैव by Sugriva also, समागतः was united.

On the bank of Pampa he met a monkey named Hanuman on whose advice he made friendship with Sugriva.

**सुग्रीवाय च तत्सर्वं शंसद्रामो महाबलः ||1.1.59||
आदितस्तद्यथावृत्तं सीतायाश्च विशेषतः |**

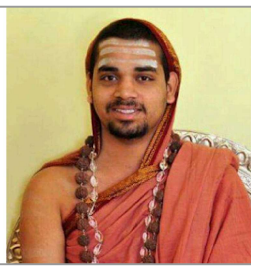


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**sugrīvāya ca tatsarvaṃ śaṃsadrāmo mahābalaḥ ||1.1.59||
āditastadyathāvṛttaṃ sītāyāśca viśeṣataḥ |**

महाबलः mighty and powerful, रामः Rama, आदितः right from the beginning, तत् सर्वम् all that story, विशेषतः particularly, सीतायाश्च Sita's, यथावृत्तं as it happened (abduction), सुग्रीवाय च to Sugriva, also to Hanuman, शंसत् related.

Mighty Rama related to Sugriva all that had happened right from the beginning, more importantly Sita's abduction and also to Hanuman.

**सुग्रीवश्चापि तत्सर्वं श्रुत्वा रामस्य वानरः ||1.1.60||
चकार सख्यं रामेण प्रीतश्चैवाग्निसाक्षिकम् ।
sugrīvaścāpi tatsarvaṃ śrutvā rāmasya vānaraḥ ||1.1.60||
cakāra sakhyaṃ rāmeṇa prītaścaivāgnisākṣikam |**



वानरः monkey, सुग्रीवः Sugriva, रामस्य Rama's, तत् सर्वम् all that story, श्रुत्वा having heard, प्रीतः pleased, अग्निसाक्षिकं चैव witnessed by Agni, god of fire, रामेण with Rama, सख्यं चकार, made a pact of friendship.

Hearing everything that story from Rama, Sugriva was very pleased and made a pact with Rama in the presence of Agni as witness.

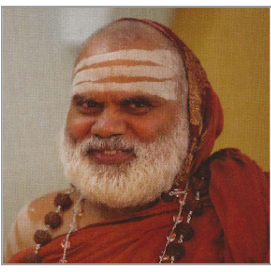
ततो वानरराजेन वैरानुकथनं प्रति

**||1.1.61||
रामायावेदितं सर्वं प्रणयाद्दुःखितेन च ।
tato vānararājena vairānukathanam prati ||1.1.61||
rāmāyāveditaṃ sarvaṃ praṇayāddu:khitena ca |**

ततः thereafter, दुःखितेन by him who was filled with sorrow, वानरराजेन by the king of monkeys, सुग्रीवः Sugriva, वैरानुकथनं प्रति his story about hostilities (with Vali), रामाय to Rama, सर्वम् entirely, प्रणयात् out of friendship, आवेदितम् was communicated.

Thereafter Sugriva, king of monkeys filled with sorrow narrated to Rama out of friendship the entire account of his hostilities (with Vali).

**प्रतिज्ञातं च रामेण तदा वालिवधं प्रति ||1.1.62||
वालिनश्च बलं तत्र कथयामास वानरः ।**

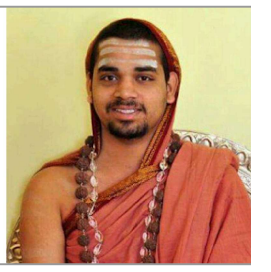


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**pratijñātaṃ ca rāmeṇa tadā vālivadhaṃ prati ||1.1.62||
vāliṅśca balaṃ tatra kathayāmāsa vānaraḥ |**

तदा then, रामेण by Rama, वालिवधं प्रति about slaying of Vali, प्रतिज्ञातम् vowed, तत्र there, वानरः Sugriva, वालिनः Vali's, बलम् च prowess, कथयामास described.

Then Rama vowed to slay Vali. The monkey (Sugriva) described Vali's prowess to Rama.



**सुग्रीवश्शङ्कितश्चासीन्नित्यं वीर्येण राघवे ||1.1.63||
राघवप्रत्ययार्थं तु दुन्दुभेः कायमुत्तमम् ।**

दर्शयामास सुग्रीवो महापर्वतसन्निभम् ||1.1.64||

**sugrīvaśśaṅkitaśchāsīnnityaṃ vīryeṇa rāghave ||1.1.63||
rāghavapratyayārthaṃ tu dundubhe: kāyamuttamam |
darśayāmasa sugrīvo mahāparvatasannibham ||1.1.64||**

सुग्रीवश्च Sugriva also, राघवे in Rama's, वीर्येण prowess, नित्यम् always, शङ्कितः आसीत् had a doubt, सुग्रीवः Sugriva, राघवप्रत्ययार्थम् with a view to get convinced about Rama, दुन्दुभेः rakshasa named Dundubhi, महापर्वतसन्निभम् resembling a high mountain, उत्तमं कायम् huge body, दर्शयामास showed.

Doubtful of the prowess Sugriva of Rama Sugriva in order to get convinced showed him the huge (dead) body of Dundubhi resembling a big mountain.

**उत्स्मयित्वा महाबाहुः प्रेक्ष्य चास्थि महाबलः ।
पादाङ्गुष्ठेन चिक्षेप सम्पूर्णं दशयोजनम् ||1.1.65||
utsmayitvā mahābāhuḥ prekṣya cāsthi mahābalaḥ |
pādāṅguṣṭhena cikṣepa sampūrṇaṃ daśayojanam ||1.1.65||**

महाबलः one endowed with strength, महाबाहुः strong armed (Rama), अस्थि skeleton, प्रेक्ष्य having looked, उत्स्मयित्वा smiling at a depth for a while, पादाङ्गुष्ठेन with the great toe of the foot, सम्पूर्णं completely, दशयोजनम् to a distance of ten yojanas (eighty miles), चिक्षेप kicked off.

The strong armed Rama, who was endowed with great strength looked at the skeleton and smiled within himself for a while. He kicked off the skeleton with the great toe of his foot completely to a full distance of ten yojanas (eighty miles).

**बिभेद च पुनस्सालान्सप्तैकेन महेषुणा ।
गिरिं रसातलं चैव जनयन्प्रत्ययं तथा ||1.1.66||
bibheda ca punassālānsaptaikena maheṣuṇā |
giriṃ rasātalaṃ caiva janayanpratyayaṃ tathā ||1.1.66||**

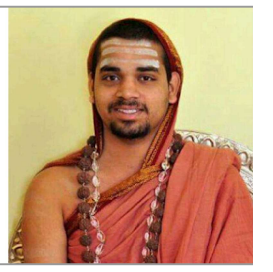


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तथा then, पुनश्च again, प्रत्ययम् confidence, जनयन् creating, एकेन with one, महेषुणा mighty shaft, सप्त सालान् seven palmyra trees, गिरिम् a mountain, रसातलं चैव Rasatala (one of the seven lower worlds under the earth), बिभेद penetrated.

Again in order to create confidence (in Sugriva), he released a single mighty shaft which penetrated seven palmyra trees, a mountain and the Rasatala.

ततः प्रीतमनास्तेन विश्वस्तस्स महाकपिः ।
किष्किन्धां रामसहितो जगाम च गुहां तदा
||1.1.67||

tata: prītamānāstena viśvastassa mahākapiḥ |
kiṣkindhāṃ rāmasahito jagāma ca guhāṃ tadā
||1.1.67||

ततः thereafter, तेन by that act, प्रीतमनाः well pleased, स महाकपिः that mighty monkey Sugriva, विश्वस्तः च was convinced, रामसहितः together with Rama, तदा then, गुहाम् a cave, किष्किन्धाम् city of Kishkindha, जगाम approached.

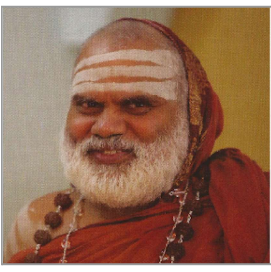
Pleased with Rama's action and convinced of his prowess he left thereafter with Rama he left for Kishkindha which was like a cave.

ततोऽगर्जद्धरिवरः सुग्रीवो हेमपिङ्गलः ।
तेन नादेन महता निर्जगाम हरीश्वरः ||1.1.68||
tato'garjaddharivara: sugrīvo hemapiṅgalaḥ |
tena nādena mahatā nirjagāma harīśvaraḥ ||1.1.68||

ततः then, हरिवरः best of monkeys, हेमपिङ्गलः yellowish hued like gold, सुग्रीवः Sugriva, अगर्जत् roared, तेन महता with great, नादेन voice, हरीश्वरः lord of monkeys (Vali), निर्जगाम came out. On entering the city of Kishkindha, Sugriva the best of monkeys of reddish yellow hue roared with a great voice. There upon Vali, the lord of monkeys came out (of the cave).

अनुमान्य तदा तारां सुग्रीवेण समागतः ।
निजघान च तत्रैनं शरेणैकेन राघवः ||1.1.69||
anumānya tadā tāraṃ sugrīveṇa samāgataḥ |
nijaghāna ca tatrainaṃ śareṇaikena rāghavaḥ ||1.1.69||

तदा then, ताराम् Tara (Vali's wife), अनुमान्य having convinced, सुग्रीवेण Sugriva, समागतः joined (entered into a combat), राघवः Raghava, तत्र there, एनम् him, एकेन with one, शरेण च single shaft, निजघान killed.

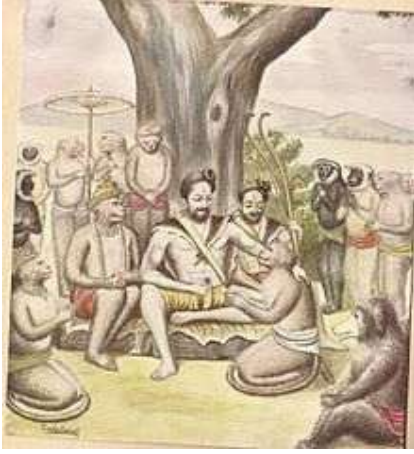
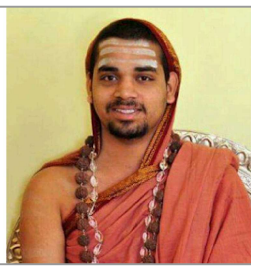


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After convincing his wife Tara, who was dissuading from this, Vali entered into a combat with Sugriva. There, Rama killed Vali with a single shaft.

ततस्सुग्रीववचनाद्भत्वा वालिनमाहवे ।
सुग्रीवमेव तद्राज्ये राघवः प्रत्यपादयत् ॥1.1.70॥
tatassugrīvavacanāddhatvā vālinamāhave ।
sugrīvameva tadrājye rāghavaḥ pratyapādayat ॥1.1.70॥

राघवः Rama, सुग्रीववचनात् in compliance with the words of Sugriva, वालिनम् Vali, आहवे in the battle, हत्वा having killed, ततः thereafter, तद्राज्ये in that kingdom of Vali, सुग्रीवमेव Sugriva itself, प्रत्यपादयत् proposed (installed).

After he killed Vali in the combat in compliance with the words of Sugriva, Rama installed Sugriva as king.

स च सर्वान्समानीय वानरान्वानरार्षभः ।
दिशः प्रस्थापयामास दिदृक्षुर्जनकात्मजाम् ॥1.1.71॥
sa ca sarvānsamāniya vānarānvānararṣabhaḥ ।
diśaḥ prasthāpayāmasa didṛkṣurjanakātmajām ॥1.1.71॥

सः वानरार्षभः च the best of monkeys, Sugriva, जनकात्मजाम् Janaka's daughter, Sita, दिदृक्षुः desirous of seeing, सर्वान् all, वानरान् monkey forces, समानीय after summoning, दिशः in various directions, प्रस्थापयामास despatched.

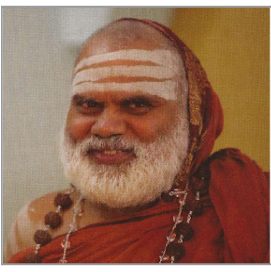
The best of monkeys (Sugriva) gathered his monkey forces and despatched them in various directions in search of Janaka's daughter (Sita).

ततो गृध्रस्य वचनात्सम्पातेर्हनुमान्बली ।
शतयोजनविस्तीर्णं पुप्लुवे लवणार्णवम् ॥1.1.72॥
tato ḡdhrasya vacanātsampāterhanumānbālī ।
śatayojanavistīrṇaṃ pupluve lavaṇārṇavam ॥1.1.72॥

ततः thereafter, बली हनुमान् mighty Hanuman, सम्पातेः Sampathi's, गृध्रस्य vulture's, वचनात् in accordance with suggestion, शतयोजनविस्तीर्णम् extending over a hundred yojanas (about 800 miles), लवणार्णवम् saltsea, पुप्लुवे leapt over.

At the suggestion of the vulture, Sampathi mighty Hanuman leapt over the salt ocean extending over a hundred yojanas.

तत्र लङ्कां समासाद्य पुरीं रावणपालिताम् ।

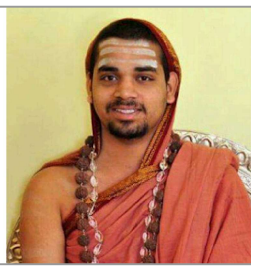


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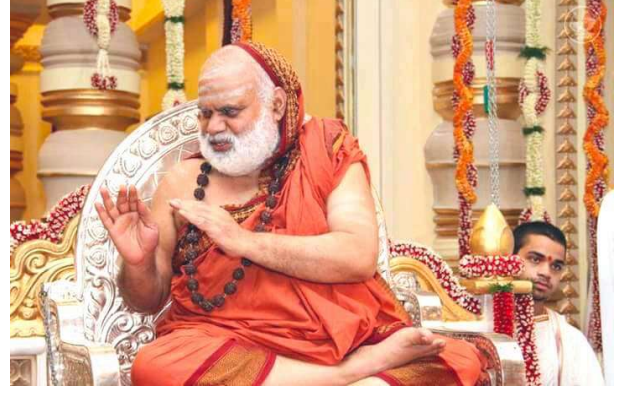
ददर्श सीतां ध्यायन्तीमशोकवनिकां गताम्

||1.1.73||

tatra laṅkāṃ samāsādyā puriṃ rāvaṇapālītām

dadarśa sītāṃ dhyāyantīmaśokavanikāṃ
gatām ||1.1.73||

रावणपालिताम् ruled by Ravana, लङ्काम् पुरीम् city of Lanka, समासाद्य having reached, तत्र there, अशोकवनिकाम् गताम् who had gone to Ashoka garden, ध्यायन्तीम् contemplating (on Rama), सीताम् Sita, ददर्श found.



Hanuman arrived at the city of Lanka ruled by Ravana and found Sita in the Ashoka garden meditating on Rama.

निवेदयित्वाऽऽभिज्ञानं प्रवृत्तिं च निवेद्य च ।

समाश्वस्य च वैदेहीं मर्दयामास तोरणम् ॥1.1.74॥

nivedayitvā"bhijñānaṃ pravṛttiṃ ca nivedya ca |
samāśvāsya ca vaidehīṃ mardayāmasa toraṇam ||1.1.74||

अभिज्ञानम् as token of recognition (Rama's ring), निवेदयित्वा having presented, प्रवृत्तिं च the entire account, निवेद्य च having related, वैदेहीम् daughter of the king of Videha with its capital at Mithila, Sita, समाश्वस्य having consoled, तोरणम् outer gate of the garden, मर्दयामास crushed.

Hanuman delivered Rama's ring to Sita as a token of recognition, related the whole story and consoled her. He then crushed the arch (of the outer gate of the garden) before leaving.

पञ्च सेनाग्रगान्हत्वा सप्तमन्त्रिसुतानपि ।

शूरमक्षं च निष्पिष्य ग्रहणं समुपागमत् ॥1.1.75॥

pañca senāgragāṅhatvā saptamantrisutānapi |
śūramakṣaṃ ca niṣpiṣya grahaṇaṃ samupāgamat ||1.1.75||

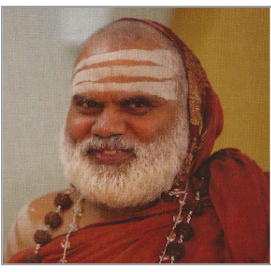
पञ्च सेनाग्रगान् five commanders, सप्त मन्त्रिसुतानपि seven sons of counsellors, हत्वा having killed, शूरम् valiant, अक्षं च Akshaya Kumara, son of Ravana, निष्पिष्य having stamped, ग्रहणम् समुपागमत् got caught, to be taken as captive.

After killing five commanders, seven sons of the counsellors, stamping out valiant Akshayakumara, the son of Ravana, Hanuman got himself captured (to be taken as captive).

अस्त्रेणोन्मुक्तमात्मानं ज्ञात्वा पैतामहाद्वरात् ।

मर्षयत्राक्षसान्वीरो यन्त्रिणस्तान्यदृच्छया ॥1.1.76॥

ततो दग्ध्वा पुरीं लङ्कामृते सीतां च मैथिलीम् ।

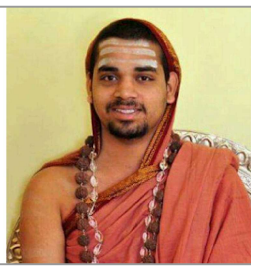


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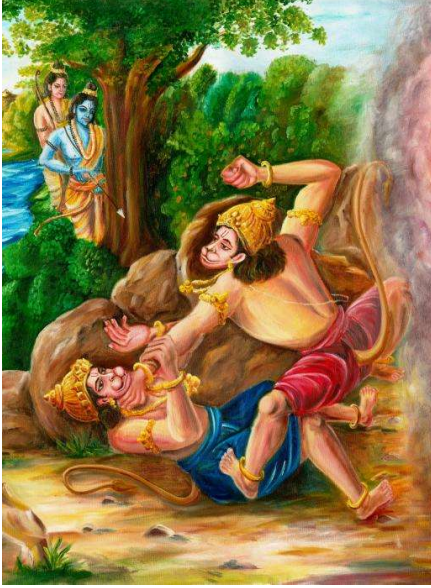
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रामाय प्रियमाख्यातुं पुनरायान्महाकपिः ॥1.1.77॥
 astreṇomuktamātmānaṃ jñātvā paitāmahādvarāt |
 marṣayanrākṣasānvīro yantriṇastānyadṛcchayā ||1.1.76||
 tato dagdhvā puriṃ laṅkāmrte sītāṃ ca maithilīm |
 āmāya priyamākhyātum punarāyānmahākapiḥ ||1.1.77||



वीरः mighty warrior, महाकपिः great monkey, Hanuman, पैतामहात् by Brahma's, वरात् boon, आत्मानम् his own self, अस्त्रेण by the weapon (given by Brahma), उन्मुक्तम् released, ज्ञात्वा coming to know, यदृच्छया casually (in the expectation of his another objective of seeing Ravana), यन्त्रिणः restrained by ropes, तान् राक्षसान् those rakshasas, मर्षयन् while enduring, ततः after completion of that act, मैथिलीम् सीतां ऋते except Sita (Mythili), लङ्कां पुरीम् the city of Lanka, दग्ध्वा having burnt, रामाय for Rama, प्रियम् welcome tidings, आख्यातुम् to deliver, पुनः आयात् returned again.

The heroic Hanuman came to know that he could be released from the entanglements of the weapon granted to him through a boon by Brahma. He allowed himself to be restrained by the rakshasas with the ropes for the sake of achieving his other objective of seeing Ravana. Thereafter, he burnt the whole of Lanka except the place where Sita was

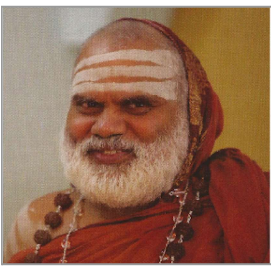
and returned to deliver the good news to Rama.

सोऽधिगम्य महात्मानं कृत्वा रामं प्रदक्षिणम् ।
 न्यवेदयदमेयात्मा दृष्टा सीतेति तत्त्वतः ॥1.1.78॥
 so'dhigamya mahātmānaṃ kṛtvā rāmaṃ pradakṣiṇam |
 nyavedayadameyātmā dṛṣṭā sīteti tattvataḥ ||1.1.78||

अमेयात्मा possessing boundless intellect, सः he (Hanuman), महात्मानम् highly courageous, रामम् Rama, अधिगम्य having reached, प्रदक्षिणम् circumambulation, कृत्वा having made, दृष्टा seen, सीता Sita, इति in this manner, तत्त्वतः truthfully, न्यवेदयत् informed.

Reaching Rama the great Hanuman gifted with boundless intellect circumambulated him and in fact informed him that he had seen Sita.

ततस्सुग्रीवसहितो गत्वा तीरं महोदधेः ।
 समुद्रं क्षोभयामास शरैरादित्यसन्निभैः ॥1.1.79॥
 tatassugrīvasahito gatvā tīraṃ mahodadheḥ |
 samudraṃ kṣobhayāmasa śarairādityasannibhaiḥ ||1.1.79||

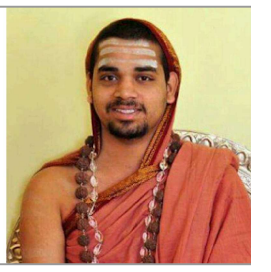


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ततः thereafter, सुग्रीवसहितः together with Sugriva, महोदधेः तीरम् shore of mighty ocean, गत्वा having reached, आदित्यसन्निभैः resembling sharp and hot rays of sun, शरैः with shafts, समुद्रम् Samudra, lord of the waters, क्षोभयामास agitated.

Thereafter, Rama reached the shore of the ocean together with Sugriva and saw the ocean agitated with shafts burning like the Sun.



दर्शयामास चात्मानं
समुद्रस्सरितां पतिः ।
समुद्रवचनाच्चैव नलं
सेतुमकारयत् ॥1.1.80॥
darśayāmāsa cātmānaṃ
samudrassaritāṃ patiḥ |
samudravacanāccaiva
nalaṃ setumakārayat
॥1.1.80॥

सरितां पतिः lord of rivers,
समुद्रः Samudra, आत्मानम्

in his own form, दर्शयामास appeared (to Rama), समुद्रवचनात् च एव on the advice of Samudra , नलम् through Nala, सेतुम् a bridge, अकारयत् got it built.

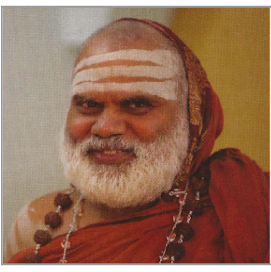
Samudra, lord of rivers, (afraid of Rama's anger) and having appeared in his own form, and on his advice got a bridge built with the help of Nala.

तेन गत्वा पुरीं लङ्कां हत्वा रावणमाहवे ।
रामः सीतामनुप्राप्य परां व्रीडामुपागमत् ॥1.1.81॥
tena gatvā puriṃ laṅkāṃ hatvā rāvaṇamāhave |
rāmaḥ sītāmanuprāpya parāṃ vṛīḍāmupāgamat ॥1.1.81॥

रामः Rama, तेन through that bridge, लङ्कापुरीं city of Lanka, गत्वा having reached, आहवे in the battle, रावणम् Ravana, हत्वा after slaying, सीताम् Sita, प्राप्य having recovered, अनु thereafter, पराम् great, व्रीडाम् embarrassment, उपागमत् experienced (pursuant to her stay in others' house for a long time).

Rama entered the city of Lanka by means of that bridge, killed Ravana in the battle and recovered Sita. Thereafter he felt greatly embarrassed (for accepting his wife who had stayed with others).

तामुवाच ततो रामः परुषं जनसंसदि ।
अमृष्यमाणा सा सीता विवेश ज्वलनं सती ॥1.1.82॥
tāmuvāca tato rāma: paruṣaṃ janasaṃsadi |
amṛṣyamāṇā sā sītā viveśa jvalanaṃ satī ॥1.1.82॥

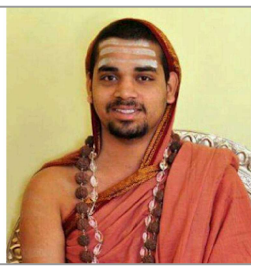


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ततः for that reason, रामः Rama, जनसंसदि in the assembly of men, ताम् about Sita, परुषम् harsh words, उवाच spoke, सती chaste, सा सीता Sita, अमृष्यमाणा incapable of enduring those words, ज्वलनं विवेश entered flaming fire.

Rama spoke harsh words about Sita in the assembly. Sita, incapable of enduring such words, entered fire.

**ततोऽग्निवचनात्सीतां ज्ञात्वा विगतकल्मषाम् ।
बभौ रामस्सम्प्रहृष्टः पूजितस्सर्वदैवतैः ॥1.1.83॥
tato'gnivacanātsītāṃ jñātvā vigatakalmaṣām |
babhau rāmassamprahṛṣṭaḥ pūjitassarvadaivataiḥ ॥1.1.83॥**

ततः thereafter, अग्निवचनात् because of the testimony of fire god, सीताम् Sita, विगतकल्मषाम् sinless, ज्ञात्वा having known, रामः Rama, सम्प्रहृष्टः exceedingly pleased, सर्वदैवतैः by all gods, पूजितः was adored, बभौ shone.



With the testimony of the fire god, Rama was exceedingly pleased to know that Sita was sinless. All the gods adored him.

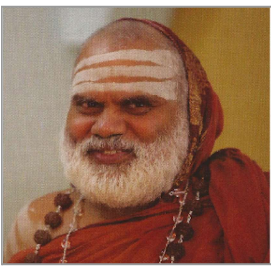
**कर्मणा तेन महता त्रैलोक्यं
सचराचरम् ।
सदेवर्षिगणं तुष्टं राघवस्य
महात्मनः ॥1.1.84॥
karmaṇā tena mahatā
trailokyaṃ sacarācaram |
sadevarṣigaṇaṃ tuṣṭaṃ
rāghavasya mahātmanaḥ**

॥1.1.84॥

महात्मनः of highly courageous, राघवस्य Rama's, तेन महता कर्मणा by that great act, सचराचरम् all the animate and inanimate beings, सदेवर्षिगणम् including groups of gods and sages, त्रैलोक्यम् in three worlds, तुष्टम् wellpleased.

All the animate and inanimate beings, gods and sages in the three worlds were very pleased at this noble deed of the great Rama.

**अभिषिच्य च लङ्कायां राक्षसेन्द्रं विभीषणम् ।
कृतकृत्यस्तदा रामो विज्वरः प्रमुमोद ह ॥1.1.85॥
abhiṣicya ca laṅkāyāṃ rākṣasendraṃ vibhīṣaṇam |
kṛtakṛtyastadā rāmo vijvaraḥ pramumoda ha ॥1.1.85॥**

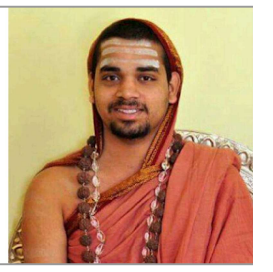


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रामः Rama, विभीषणम् Vibhisana, राक्षसेन्द्रम् king of rakshasas, लङ्कायाम् in the city of Lanka, अभिषिच्य coronated, तदा then, कृतकृत्यः having accomplished his objective, विज्वरः free from distress, प्रमुमोद हं was exceedingly rejoiced.

After coronating the rakshasa chief Vibhishana in the city of Lanka, Rama free from distress, exceedingly rejoiced after having accomplished his objective.

**देवताभ्यो वरं प्राप्य समुत्थाप्य च वानरान् ।
अयोध्यां प्रस्थितो रामः पुष्पकेण सुहृद्वृतः ॥1.1.86॥
devatābhyo varam prāpya samutthāpya ca vānarān |
ayodhyāṃ prasthito rāmaḥ puṣpakeṇa suhṛdvṛtaḥ ॥1.1.86॥**

रामः Rama, देवताभ्यः from devatas, वरम् boon, प्राप्य having obtained, वानरान् monkeys fallen in the battle, समुत्थाप्य च revived, सुहृद्वृतः accompanied by friends, पुष्पकेण by Pushpaka, the aerial car, अयोध्याम् Ayodhya, प्रस्थितः set out.

Having obtained a boon from the devatas (who had come to see him) Rama, revived all monkeys (fallen in the battle) and set out for Ayodhya accompanied by friends in the pushpaka (aerial car).

**भरद्वाजाश्रमं गत्वा रामस्सत्यपराक्रमः ।
भरतस्यान्तिकं रामो हनूमन्तं व्यसर्जयत् ॥1.1.87॥
bharadvājāśramaṃ gatvā rāmassatyaparākramaḥ |
bharatasyāntikaṃ rāmo hanūmantam vyasarjayat ॥1.1.87॥**

सत्यपराक्रमः steadfast in truth, रामः delightful to everybody, भरद्वाजाश्रमम् hermitage of Bharadwaja, गत्वा having gone, भरतस्यान्तिकम् to the presence of Bharata, हनूमन्तम् Hanuman, रामः Rama, व्यसर्जयत् despatched.

Rama who was a delight of all whose strength lies in truth went to the hermitage of Bharadwaja (as promised) and despatched Hanuman to Bharata as his messenger.

Continues in Souvenir III

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